

R Cambro-British Church

Gemitus Ecclesiae Cambro-Britannicae:

OR, THE
CANDLESTICKS
REMOVED,

By the Ejection of the Ministers
of *W A L E S*, under the power of the
late Act, for the *Propagation of*
the Gospell there.

Being a Declaration to All Christian People,
and more especially the Reverend
Ministers of *E N G L A N D*.

Expressing the sad Condition of the severall
Parishes, and Ejected Ministers in that
Country.

L A M. I. 12.

*Behold and see, if there be any Sorrow like unto my
Sorrow, which is done unto me.*

L O N D O N, Printed in the
yeare, 1654.

Genuine Ecclesie Cambro-Britannice:

OR THE

CANDLE-STICKS

REMOVED,

By the Ejectment of the Ministers
of WALES, under the power of the
late Act for the Propagation of
the Gospel.

Being a Declaration to All Christian People
and more especially the Reverend
Ministers of WALES.

Expressing the sad Condition of the several
Parishes, and Ejected Ministers in that
Country.

L A M. 1. 1. 1.

Rebeld and see if there be any sorrow like unto my
sorrow, which is none unto me.

LOVD. Printed in the

Year 1054.





TO ALL
CHRISTIAN PEOPLE,

and more especially to the Reverend Ministers of the Gospel, and other Commissioners appointed for the approbation of publick Preachers, within this

Common-wealth of England, Grace and Peace, shall be multiplied from the Author thereof, **Christ Jesus our Saviour.**



THE poore Ejected Ministers of Wales, (who) have long borne their Griefes in silence and powred out their complaints in secret before the All-seeing and All-knowing God, committing their sad condition to him, alone, who searcheth the Heart and Renner, and will, judge their Cause in the ballance of his Mercy, and Compassion, Have taken the boldnesse with the Power of his Blessed Spirit to publish to your Christian Soules, both theirs, and the sufferings of their severall Congregations, (who have often called upon them,) and to present the same unto your publicke view: That the whole Nation of England, and more especially their deare Brethren and Fellow-labourers in the Truth and purity of Christ's Gospel, intrusted with the settlement of his Church-government, may take notice of the Reformation in Wales, and learne by the abuse and miscarriages

* Dr. Jo. Owen
Dr. Tho. Goodwin.

of persons impowred in that great Works to discover Truth, and walke according to the Rule of Gods Spirit, discerning betweene the true Ministers of the Gospell, the true people of God, and Saint-like Impostors, who have masked the foulest intentions under the fairest pretences,

1. The Midwifery of the Act for Propagation of the Gospell in Wales.

In the yeare 1649. There was an Act passed by the Parliament, Intituled, *An Act for the Propagation of the Gospell in Wales.* A specious Title; But how farre cunning Heads, and bold Informers may impose upon a Parliament, and abuse a wise Councell; This one Act may be a sufficient evidence, teaching others to be more circumspect and cautious hereafter. For some men of their own Nation, driving more at self-ends and interests than the Glory of God, or the Propagation of Christs Gospell (as the issue of their Actions hath now fully discovered their Aymes) did represent, to the Honourable House of Parliament, the condition of Wales as most sad, and deplorable, overpread with Ignorance and Profaneness, in the words Run in the said Act; *As though Wales were still a Land of Darknesse, the poore Inhabitants thereof out of Christendome, sitting in the Region and shadow of Death; Which Information (though a frontlesse untruth in it selfe, and a shamelesse Assertion upon the whole Nation, as we shall shew anon,) yet served to bring their ends about, who framed it, The Inhabitants thereof having few Representatives to make known the true state of their Countrey, For the Parliament in their Charity to the Countrey, and care of the publick good, Did take this Land of Darknesse into Consideration, And did put the Act above mentioned upon the Anvill to be framed and filed for the Works, pretended and desired.*

This was the Midwifery of this Act, and the manner of bringing it to the Birth.

Now for the *Managery* thereof, and how it was executed, we intend herein to declare with all Plainnesse, Sincerity and Candor, and with as much Charity towards the Actors, as the truth of the Relation will permit.

But

Barrow will first speake something to the Ignorance, Heathenisme; and Profanenesse cast upon the Nation by those, that did owe better Offices to their Countrey, and then proceede what we chiefly intend in this Narration.

2. Concerning the ignorance, and profanenesse, cast upon the Nation.

And we say first (and speake it to Gods Glory, and not our own) That not onely our Nation was converted to Christianity as soone almost as our Saviour suffered; But also the Countreies of *Wales* are by the blessing of God; and the light of the *Gospel* of *Christ Jesus* civilized in a very good measure, and in an equall degree to diverse places of *England*; The *Gentry* are Men of Knowledge, Religion, and Breeding, most of them having had their Education in the best Schooles and Universities of this Land; And the Commonalty generally careful to bring up their Children in Private Schooles. So that they are farre from that wild Heathenisme, and brutish Ignorance, which these Men have injuriously aspersed them with.

1. A vindication of the Laity.

And in the second place for the Ministry; (To passe by many Apostolicall Martyrs, and Planters of Religion here among us,) We say, That the Ministers of these Countreies were not so few, nor so illiterate, nor so idle in their Function and Ministry, That any should feare the people (committed to their charge) were in a perishing state. (Some of our owne Nation (for a mans worst foes are of his owne Household) Have Preached, and also Printed it for a preparative to the said Act; and to bring this Trojan horse into their Countrey; That there were not thirteene painfull Preachers in the thirteene Countreies of *Wales*. God is mercifull, and may pardon Pulpit-slanders, and untruths, which are delivered openly in the face of Divine Majesty; But how great an untruth this is, we could soon evince if we were pleased (not speaking of divers most painefull and Reverend Ministers therein of former times, and in our memory) To give here a List of the Doctors, Batchelours of Divinity, Masters of Arts, and other able men of Inferiour degree in the Universities, that were lately planted in these parts, whose Doctrine dropt as the Raine, and made the Mountaines of Gilboah fruitfull.

2. Of the Ministry.

A great noise was made about the scandalous and illiterate

rate *Ministers* of *Wales*. We do confesse as in the next *Gardens*, there are some *weeds*, so there might be such in the *Countrey*; for there is, and ever will be in all *Professions* some that are scandalous to their *Profession*, yet there were fewer of these, then the *Report* made them. But there were scandalous *Livinges* too in these *Countries*, as well as scandalous *Ministers*; and those produced these. There were *Vicaridges* of twenty *Markes* a yeare and under that; There were *Impropriators* that would have *Curats* of the cheapest rate they could get, and every *Parish* was ambitious to have a *Peculiar Minister*; For *Pluralities* of *Benefices* was not long since as great a sinne as *Pluralities* of *Wives*, though now an *Itinerant* may supply twenty; So these small meanes could have Men but of small *Abilities*. But those *Benefices* that were *Presenative*, and were endowed with competent maintenance, They were filled with able *Teachers*, whose lips did preserve knowledge, and whose *Lives* were consonant to their *Doctrine*.

If the *Gentlemen* of the *Ecclesiasticall Commission*, had trim'd the *Lampes* of the *Church*, or snuff'd the *Candles* that burnt dim, if they had spur'd up the *Lazy*, and sharply admonished those that were fallen, if they had winnowed the *Chaffe* from the *Wheate*; purged out the scandalous *Ministers* onely, they had done *God* and the *Church* good service, but wee have found their ends and aime to be farre more misterious; *Satan* desiring not to *Winnow* out the *Beneficiaires*, but the *Benefices*, not *Ministers*, but their *Livinges*.

3: The managing of the *Alt.*

But to returne from this *Digression* into the *Road*, where we left. And to shew how the said *Alt* was managed, and put in *Execution*.

For the better *Propagation* of the *Gospel* in this *Countrey*, the *Ministers* of the *Gospel* must be extirpated. This was Resolved on by some of the *Commissioners* (intrusted for that *Worke*) before hand; we could name the place, where they entred into this holy *League*; And their owne *Tongues* discovered their *Resolution*.

For

For one of them, and one of the highest forme too, and who indeed was (*Ecclesia pestis & fundi nostri calamitas*) the Ruine of our Church, could say to a Petitioning Minister, *That his face was against all of the Order.*

Major Gen.
Harrison.

Another could say, That *All* of them must be taken off from their Cares, and this man was the *Hand* of this Committee, as the other was the *Mouth*. A third (when a *Minister* did crave his favour) said, it was in vaine to strive, for *All* were to be *Outed* first or last. And a fourth, (and he a Preaching Property, belonging to the Worke) Did often Preach, *That the Son of the Bond Woman, must not inherit with the Son of the Free-woman*, which Text he hath since more clearly expounded, by putting this in practice, and casting them out of their Inheritance.

Thus according to the *Westphalian Law*, their Judges had past their Sentence upon them, before any offendor was brought to the *Bar*, their Profession was declared *Antichristian*, and unlawfull, and their Calling a Crime; For many were *Ejected*, and they know not as yet, wherefore, but because they were *Ministers*. *Eusebius* complains, that *Dioclesian* tooke away the *Presbyters*, But *Julian* the *Presbytery*; So here the *Ax* is laid to the *Root* of their Calling, to hew down, and levell the very Function; If it were not so meant, surely some of the old Clergy might have been thought worthy and fit to keepe their Stations. For all had not corrupted their wayes, all were not scandalous, nor illiterate, nor dumbe Dogs, as their common phrase and application was before their *Ejection*.

Now as in the case of *Naboth*, though his *Kinoyard* was already forfeited in *Abahs* thoughts, who was resolved to have it, yet to compass it more plausibly, there must be legal proceedings to condemn his person: Sons of *Belial* must be had to prove the pretended Crime, that so he might commit *Murther* and *Robbery*, in the habit of a Judge: So here in their business, though their Judges had already prejudged them, and others had already cast Lots upon their Inheritance, and divided the spoile, (which was the chiefe *Propagation* of the *Gospel*, that some aimed at, and the onely thing that made them

them all criminall / yet to give the matter some gloss, and tincture of Justice, it must be carried on in the forme of a Legall Process.

4. The *Itinerants* became Captaines.

Observe how warily they proceede. That the Action may be better countenanced, and attended, Commissioners are obtained by such as were to be *Itinerants*, Gospell Preachers (as they are termed) and some of them approvers nominated in the Act. They raise Horse and Foote in most Counties, especially in *South-wales*, with which they suppress the poore *Ministers*, and discourage, and affrighten their severall Congregations from following and assisting them; That this great Worke may goe on, and be more vigorously put in execution, with such Instruments, the cry of the Children Sacrificed unto *Moloch*, must be drowned and suppressed, wee believe they have left but few other Monuments of their valour unto posterity. We could name their persons, and Counties, and Actions, but that we are resolved neither to digresse, nor stigmatize them.

The first thing they doe, is to disarm the *Ministers*, by disabling them of any meanes of defence; And to performe this the better at a private meeting of some of the Commissioners; All Tithes in generall were sequestred in the County of *Radnor*, before any of the *Ministers* are questioned; Thus they are sent to the Field without weapons, They may sue and Appeale, but they shall do it, *sub formâ Pauperum*, poore Men, they are exposed to ruine without Mercy, being utterly deprived of any means either of subsistence or defence.

5. Registers, Solicitors, chosen.

This being done, and *All obstacles Removed*, Registers are named, *Articles* must be exhibited, Solicitors must be appointed to receive Accusations, and Witnesses must be examined with all closenesse, and secrecy without their knowledge or privy; Yet there is neither Commissioner, nor Register, nor Solicitor, nor any other Officer sworn, nor any set Examiner of all: And who are their Accusers, and Witnesses against them? Truly they, who enjoyed their Houses, or Glebes, or Tithes (A tender of a good bargain of any parcell of their Tithes, being made to such as would joyne with them to doe this great Worke they had in hand.) And judge you,

6. Who are Accusers, and Witnesses against them.

whether

whether that Hellish Aphorisme was not put to the uttermost?
Calumniare fortiter, & aliquid inhaerebit.

They are Resolved to brand them deeply, That their Markes may appeare, being spitefull Accusers to suggest any thing, And such bold Witnesses, that no want of proof might frustrate the Ejactment.

1. They laid to their charge things that they knew not
Psal. 35. 11. Contrary to all Verity, struunt de proprio calumnias innocentia.
2. They wrested their words, *Psal. 56. 5. contrary to all Ingenhity.*
3. And they pressed the very rigor of the Letter of the Act against them, being not the intent and sense of the Enactours, contrary to all Equity.

The smallest offences of 20 or 30 yeares standing, were freshly Arraigned as Capitall Crimes, and their least Infirmities were unpardonable, without any respect, had either to their Abilities, fidelity in their Callings, or submission to that present Government.

Thus they pursued them so hard, That they could not give them over, as long as they had any thing worth the loosing.

Sic Rems omnis erit, de quo victoria lauro

Esse potest——Ovid.

When they or their distressed Wives came to the Doores, either to *Petition*, or to heare their accusation (though their good Names, and Being lay at the stake) yet they are violently thrust back, or scornfully abused, and trampled upon by the *Itinerants* Souldiers, prepared for these infolencies.

How then could they choose, but be found Guilty, when they had beene long before condemned; And so by this formall kinde of Judicature (this pompe and Ceremony of Justice) they thought they had sufficiently satisfied the people, though wee confidently believe, they had either lulled asleep, or scared up their own consciences.

* *Va. Powell*
preaches a
railling Ser-
mon.

Jnd. 9.

Mat. 5. 13.

But to make up the *Scenes* and solemnity of this *Affize*, A Preacher * must come in to *Act* a part, and that must be the *D. vells* part, To be an *Accuser of the Brethren*, *Rev. 12. 10.* and to do that, which *Michael* durst not do against the *Accuser* himselfe, that is, *bring a rayling accusation against him*; And that in the *Pulpit*, and in numerous *Assemblies* and *concourse* of people come together from severall *Counties*, *Re-viling* them as the worst and vilest of men, and condemning them for *unsavory Sale*, *fit onely to be throwne into the Dung-hill*, and to be *treden upon*. When wee call to minde King *Da-vids* enemies, whose *Tongues* were *Speares* and *Arrowes*, and *Razors*, and *sharpe Swords*, as though their *Mouthes* had been an *Armory* or *Magazine*; This man was not inferior to them for such *Artillery*, and was as free of them as they were, which he shot at all of the profession, without any distinction, There was not one *Grape* of the cluster good and sound.

O Modesty and Charity, where are yee fled? O the mercy, and goodnesse of God, and the cruelty of men?

His chiefe Aime and taske was to *Murther* their good names, and to possesse the people how justly they were divested of all their fortunes, putting them in all the *deformed shapes* he could invent, to stirre up the people to a hatred of them and their calling, accounting them (as another of that ranke did.) To be men, forsaken of God and man.

Thus as the Ancient *Christian Martyrs*, they are transformed into other shipes, and clad in the *Skins* of wild Beasts, that they might be sooner fastned upon, and torne in pieces.

But we will passe over this hired *Balaam*, for which hee received the wages of unrighteousnesse; And when you heare that he railed for that, you may suppose he did it to some purpose, though hee was a stranger in the Countrey, where hee Preached, and knew not one of the *Ministers* (by face) hee did so roundly raile against: but we finde now, it is his *Pocket-Invektive*, which hee hath made to fit all the *Meridian* of this *Nation*, through which hee travaileth, seeing his present *Highnesse* the *Lord Protector*, his *Sage Councell*, the *Commanders*,

ders, Officers and Souldiers, have not escaped him ; what could the poore *Ministers*, (whose calling he accounteth useles and *Antichristian*) expect at his hands.

This was the course and Method of the Propagation of the Gospell in Wales.

And now their Persons being thus defamed, and their Meanes Sequestred, they are exposed to Poverty and want in their old Age, and are like to bring their gray haire with sorrow to the Grave, most of them having not as much as a House to put their heads in ; but during pleasure, which was but a fickle *Tennure*, considering the affection and quality of their Landlords, they could nor be *Tenants* to their meanes, they were denyed not onely their Tithes, but also their Gleabes and Houses upon Rent. Nay a Command was given by the Commander in chiefe. * (then) among them, for the *Tumbling of them out of their Houses*, to use his owne words, of which command many felt the execution ; And so were *unhoused*, as well at *unchurched*. The Prophet *Jeremy* complained that his Countreyemen, *Dranke their Water for money, and their Wood was sold unto them*, that is, they were faine to pay for their owne, But these found harder usage then they : *They could not have their owne for Money.*

And to compleat their Miseries to the uttermost of their endeavours, Though there was Provision made by the *All* for Propagation, for a *Fifth part* towards the maintenance of their Wives, Children and Families, yet by the undervaluations made by the mercilesse *Sequestrators*, and their Farmours, and the tedious Petitioning to the *Commissioners* for the obtaining thereof (which wearied them and their poore Wives, with many hopelesse journeys, and doubtfull Answers.) They brought it to nothing, but labour and expence unto them, so that their Condition herein being like those *Inhabitants* of a *Towne in Holland*, who upon surrendering were promised their lives by the D. of *Alva*, but after delivery they were starved to Death, they were Resolved

7. The Poverty of the ejected Ministers.

* Major Gen. Harrison.

Lam. 5. 4.

8. The fifth either denied or undervalued.

Gen. 21. 15,
&c.

(having spent the Water in their Bottles) to lay downe their Wives and Children before the Lord, *lifting up their voyces and weeping* before him, hoping that the time of their Deliverance is at hand.

9. The Appeal
a remediles
course.

But you will say they were justly and legally outed, and ejected, otherwise why did not they take the benefit of Appeals?

It was a remedy worse then the disease, The manner of their proceeding, according to the said Act being as followeth.

1. Five Commissioners might Examine and Eject.
2. Twelve, upon the Ejected's Complaints, were to Review and Determine.
3. The twelve Commissioners upon the Ejected's Appeals, were to transfer and Certifie the proceedings to the Committee for Plundered Ministers.

Now the Twelve did seldome meete, living remote, the one from the other, and the time and place of their meeting, was not usually published, nor generally known.

And suppose that the twelve did meete; was it probable That they who *adjudged* the Cause would transfer and certifie against their owne Judgements? And there was no Provision in the Act to inforce them, in case they refused: But suppose they should transfer and certifie the Proceedings, yet the Act disabled the Appellants to examine any more Witnesses (whereas many of their depositions might be laid down contrary to the examiners intentions; most of them being illiterate persons, and ignorant of the English Tongue) and were thereby made uncapable of their just defence; so that being once ejected, they receive small benefit by their Appeals.

Nay

Nay if any that conceived himselfe aggrieved therein, did seeke any Remedy in Law, which is afforded to all others the free People of the Nation: The Commissioners named in the said Act (as they were Commissioners of Indemnity,) Had Power to enforce Obedience, and Submission to their Orders, stop all the proceedings of the ejected Ministers: And Indemnifie themselves, and their Agents for any thing done by colour of the said Act.

Who can finde out a Clue in such a labyrinth to lead him forth? This we may boldly say, That the Profoundest subtilities of the ambiguous, and intrapping Articles of some former projects (which we leave to your thoughts) cannot out-bid the Invention and Contrivement of this remediles Dilemma of Appeals.

But this is not all, They are thought not to be sufficiently punished, by being deprived of their meanes, but they must be robbed of their calling also; Being straightly threatned and commanded not to speake at all, nor teach in the name of Jesus; so that for their Talents what ever they are, They are charged to lay them up in their Napkins, or bury them under ground, for with their leaves they must not use and imploy them, though they earnestly did, and doe desire to continue their paines in Gods Vineyard freely, expecting their reward from the Lord of the Vineyard onely, but it would not be granted. Nay when some of them resolving by Gods Assistance to obey God rather then men, did hold forth the word of truth unto thousands of people, who to this day endure a Famine thereof; They were drawn by the neckes out of the Pulpits, abused, threatned, and imprisoned: and when others went about to keepe private Schooles, for the support of themselves and Families, they were straitly commanded to supersede from that employment: And we must tell you, it was not safe to disobey such Ruling Masters.

Among all this their Complaintes, wee may not forget those of their respective Congregations, who are forced to pay their Tithes more exactly then ever they did before; And yet have nothing in lieu thereof, neither the comfort

10. They are commanded not to preach.

11. Keepe Schoole.

12. The Parishes not supplied.

of Praying, and Preaching, nor Sacraments, nor visiting the sick, nor of any decency of Buriall, for few or none are substituted to these Offices in the roomes of those that performed them: And for the number of the *Itinerants* in each County, (whose Fathers had designed them to other vocations,) they do goe up and down the Countrey to preach *where*, and *when* they please themselves: so that men are glad to hear a *Sermon* in some places *once in a twelve moneth*, and in most places *once in a moneth*; That were wont to have *one at least, every Lords Day*.——*Et succus peccati & lac subducitur agnis.*

The Children *crie for Bread (the Bread of life)* and there is none to give it them, or else instead of *Bread* they have but a *Scorpion*, and are fed with *Poyson* instead of *Manna*, and wholesome food, to wit, the poyson of false Doctrine, Heresie and Sedition, being leavened with the sowrest Tenets of *Anabaptisme*, and whose wayes (as is now too apparent) are destructive to *Magistracy*, as well as *Ministry*, which they boldly vent among their hearers.

*And this is a plaine and brieve Account of the Prosecution,
and Managery of the Act for the better Propagation
of the Gospell in Wales; and let all Christian
people judge What Propagation
this Was.*

13. Conclufion.
Sen.

But if this Relation stagger any mans Faith, or may seeme to him like those *Mirande audiciones* of *Aristotle*, more like a fiction then reall truth (*Majora veris monstra vix capiunt fidem*) wee make bold to protest with the Apostle, That wee take God to Record upon our Soules, wee have delivered nothing but truth, passing by many Indignities, and Affronts, with diverse Acts of cruelty, unfit to be acted by any towards their fellow Creatures, much more towards their fellow *Christians*; And since they will not give them leave to Preach, They will take leave to pray, That since they have no part nor portion left them in the Land, That God would be their *Lot*, and their *Portion*, and then they shall not want, that he would grant them to runne with patience the Race that

is set before them, looking up to Jesus the author and finisher of their Faith. And that hee would blesse their Widowed Congregati-^{11. Tim. 7. 13.} ons, and guide them with his Holy Spirit, That they may hold ^{Heb. 12. 20.} fast the forme of Doctrine, which was once delivered unto them; And that the great Shepherd of the Sheepe, would continually Leade and Govern them, To whose Gracious care and Protection, they doe heartily Recommend them in their Prayers.

And doe earnestly beseech you (the Reverend Ministers of the Gospell of Jesus Christ in England) to lay to heart, and be grieved for the affliction of your poore Joseph, the ejected Ministers of Wales. And to be a^{1. That the re-} verend Mini-
^{sters of England} would commi-
^{serate the Mi-} nisters.
 neanes (at least) that their Wives and Children may enjoy a competency of liveli-hood, and subsistence, and that they may understand what hath beene laid to thir Charge, and be made capable without expence (being wholly disabled) to make their answer thereunto.

O ! mourne for the affliction of your disconsolate Sister ; Is it nothing to you that passe by ? Behold and see if there be any sorrow like unto her sorrow. All beauty is departed from her Sion, the Lord hath taken away the Tabernacle, destroyed his places of the Assembly, and caused the solempne Fasts, and Sabbaths to be forgotten among them : Is this nothing to you ?^{1. And Churches of Wales.}
^{Lam. 1. 12.}
^{Lam. 2. 6.}

O ! Shee is your little Sister, and shee hath (now) no Breasts, What Will ye do for your Sister in the day when she shall be spoken for ?^{Can. 8. 8.}

O comfort her by the Comfort, WhereWith yee your selves have been Comforted of God ; Plead her cause, as the Lord hath pleaded yours. For if it had not been the Lord, Who was on your side (may now the Ministers of England say) if it had not been the Lord, Who was on your side, when their Enemies rose up against you also ; Then they had swallowed you up, and those proud Waters had overwhelped, and gone over your soules.^{2 Cor. 1. 4.}
^{Psal. 124. 1. 2.}

But praised be God, who hath raised you a Mighty deliverer in the Day of your tryall, and praised by the God of your Salvation.

F I N I S.

6 MA 50

FIN 12

